A SOLEMN

PERSWASION

TO MOST

Earneſt PRAYER

For the Revival of the

WORK of GOD,

Bringing forth the Kingdom of CHRIST, when ever it Appears Declining under his Indignation.

WHETHER

In our own Souls.
In the Nation to which we belong.
In the Churches of Chriſt throughout.

Upon Occaſion of the late STROKE of Divine Diſpleaſure in the Death of the QUEEN of ſo Bleſſed Remembrance.

By *T. BEVERLEY.*

Amos 7. 2, 5. *Oh Lord, by whom ſhall Jacob Ariſe? For He is ſmall*

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A SOLEMN

PERSWASION

TO

Serious PRAYER

AND

WORK of GOD

The PREFACE to the READER.

IT is indeed a Moſt Undoubted Duty, as to behold in All Perſons in the General Humane Nature, Dying, the Exemplification of our own Mortality. It is a further Duty to conſider in Chriſtians the Patterns of a Holy, and Religious Converſation, God offers to us in any of them. And This Duty is Rais'd by the Honour and Dignity of Station, any ſuch have been placed in by God: On which Account, the many Diſcourſes on ſo Great a Perſon, as our Religious, and Gracious Queen, are Juſtified; But yet, as in All Princes, that can bear any Relation to the Church of God; There is a Peculiar Attention, and Regard Due; on which Account, It is Remarkable, Scripture Takes the Names of Heathen Princes into its Records, which had never elſe Appeared, or been Heard of in it, but as God made Them Inſtruments of his Grace, or Diſpleaſure to his own People: how much more is both the Life, and the Death of Princes, who are by Profeſſion joyn'd to ſuch a People; as the Kings of Iſrael, and Judah, though ſo many Bad; But moſt of All, when they were themſelves Holy Perſonages; becauſe All Princes over the People of God have an Eminent Relation to the Mercy, or Wrath of God upon ſuch Nations; and God Changes Times, and Seaſons, (as Daniel obſerves) by ſetting up, or Removing ſuch Princes; And yet beyond All this, there is a Conſideration due to that Figure, Princes, and Governments make in Order to the Kingdom of the Great Son of man, Our Lord Jeſus Chriſt; On Account of which, Daniel had ſo Great Viſions of the four Monarchyes, and eſpecially of the Fourth, or Roman, ſo immediately (in its Expiration) Confining on that Kingdom. And this is that Higheſt,

Highest, and most weighty Point of both Discourse, as in Publick, so of the Prayers and Meditations of Christians in Private, on such a Publick Providence, as the Death of a Christian Protestant Princess.

I having therefore through the Gracious Assistance of God set my self by the Books of Scripture (wherein the Sure Word *of Prophecy is for the Churches of Christ Deposited) to find out the* Time *for the* Accomplishing the Desolations of the Sanctuary; *could not but take Notice of that so Monumental Providence in its Season, the late* Revolution, 1688. *Upon which I then made Publick my Observations, to be found still, I doubt not, in many Hands: I looked upon my self therefore under as great Obligation to make most Humble and Awful Remarks upon so Astonishing a* Perez, *a Breach or Stroke upon us in the Death of the Queen,* 1694. *(when the Succession of the Kingdom of Christ is so much nearer according to my Computation, as in* 1697. *within Little more than Two Years) who sustain'd so Illustrious a Figure in it. And though I Fram'd it onely into such a Discourse as was most suited to a Plain Christian Auditory; yet because Wise, and Good, and Considering Persons are not so Confin'd to Curiousness of Words, or Artifice of Connexion, but are most intent upon Things, and can take Short and even the most Free and Natural Intimations of them under more Ample, and Accurate Reflections; I have Expos'd it to General View, mostly as it was at first spoken; designing the Substance, and Materiality of what, I have herein offered to deepest Consideration, and leaving the more Critical to Correct the Errors of Form, that they, to whose Minds the most Plain Discourses have easiest Access, may not lose the Benefit.*

And I am Encouraged in making such a Publication, in regard of both the main Design, which is to Consider, How such a Breach upon us is Posited towards the Kingdom of Christ, and that Great Revolution of its entring into Succession

ceſſion in 97. *as alſo to Preſent it in ſuch a Native Freedom, and In-Artifice: and upon one and the ſame Account in both; That is, I have Remarked, That no Divine Diſpoſe in our Memory hath brought forth ſo Abundantly all Kinds of Celebrations of any Perſon as of our Excellent Princeſs, both in Religious Improvements of ſo Severe a Chaſtiſement, As alſo Accumulating Higheſt Praiſes upon ſo Worthy and Meritorious a Subject, ſpeaking of her with Relation to Men; but Abating whatever any may have ſpoken of Her, like the* Blaſphemies *of the Antichriſt an Beaſt againſt them, that* dwell in Heaven; *For all ſuch Praiſes are in Sacred Style no other than Blaſphemies, not only againſt God, but Againſt Thoſe ſo Celebrated. There is therefore, in my Eſteem, no Room for any more Publications on thoſe firſt Topicks. But I have alſo obſerved, none have Pitched upon the Examination of ſo Remarkable a Diſpoſe as dating the Review from the Introduction of this Government upon the removal of King* James *by ſo out-ſtretched a Hand; nor carrying the Proſpect to that much greater Change God is about to make; nor giving direction, what the Servants of God are ſo to direct their Faith, and Prayers upon, Now I having ſingled out theſe Points, to Addreſs my ſelf unto the Servants of Chriſt, therein to Excite their Meditation, and Practiſe; I have taken greater Confidence in ſetting them in an open Light, as not Treated upon by any before, on this ſo notable Providence. And yet I have not neglected on juſt occaſions to make thoſe Memorials of Praiſe that Scripture Allowes, and hath even ſet apart to them that Fear the Lord, and to Honour the Remembrance of the Queen by them.*

I have alſo Pointed upon thoſe Duties of Practice, ſo neceſſary on ſo Sad and Solemn an Occaſion in General.

And on this very ſame Account, that others have ſo Abounded in all the Florid parts of ſuch Kind of Diſcourſes, I have Hoped, that a Sermon in ſo Ordinary, and Un-Adorned a Dreſs will be the more gladly Suffered.

I have

I have therefore been only Intent on this main End; that is, that every one may earneſtly ſeek of God the coming of the Kingdom of Chriſt in Power, *in his own Soul; And that Powers and Nations may in General wait for it, and wiſely Place themſelves in a juſt ſubordination to it; being moſt Aſſured, if we are not removed from this Earth under the immediate Views of it, as we know we may ſoon be; even as this Great Princeſs hath been; it will yet make ſuch Appearances from Heaven in coming upon us, as will Amaze the World to behold; even its* Kingdoms becoming the Kingdoms of the Lord and of his Chriſt.

And though the Lord makes uſe of what greater and more Honourable Inſtruments He pleaſes, as of our Illuſtrious Queen; or of ſmaller and meaner; yet He is not tied to any: For his own Arm ſhall Rule for him, his Reward is with him, and his Work before him.

And though on ſo great a Diſpoſe, as this removal of ſo great a Perſonage from us, we ought to hear his ſpeech and to be afraid, *to cry out* Lord, revive thy work; In wrath remember mercy; *Yet to have ſure Confidence he will, and is near about, to* take to himſelf his great Power and to Reign, how Angry ſoever the Nations will be at it.

And if we are ſuch, as Love his Kingdom *and* Appearance, *However the* Fig-tree do not bloſſom, *&c. However* dark *and* black *things look, yet we ſhould* glory in the Lord, *and* rejoyce *in the* God of our Salvation, *and be Aſſured he* will make our feet like Hindes feet, *and* ſet us on the High Places of his Kingdom; *And though* Nations labour in the very Fire, and weary themſelves for very vanity, *yet it is ſo ordered by the Lord of Hoſts, becauſe he is juſt about to* Fill the Earth with the Knowledge of his Glory, even as the Waters cover the Sea. Oh let him come into his Holy Temple, and let all the Earth be ſilent before him.

A

SERMON

Preached in MEMORIAL of the

Awful Divine Diſpoſe

In the DEATH of the

QUEEN

OF SO

Bleſſed Remembrance to the Whole Nation.

HABAC. iij. 2.

Oh Lord, I have heard thy Speech, and was afraid; Oh Lord, Revive thy work in the midſt of the years; in the midſt of the years make known; in wrath remember mercy.

I Have thought it neceſſary in regard of that Great Senſe of the Death of the Queen, God hath been pleaſed to Imprint upon all the People of this Nation; (who have indeed any Senſe of his Providences, but to the Degree of Common Sobriety) I have thought it, I ſay, neceſſary to Reflect upon that Late ſo Tremendous Providence, and to ſet before you, what I look upon to be moſt Seaſonable, and moſt neceſſary for the Servants

of God in the preſent Circumſtances of things to apply their thoughts unto.

And indeed, I do not doubt, but that Funeral Remembrances are very much warranted to us by that Example of *David* bewailing the *Death* of *Saul*, and of *Jonathan*, which we find 2 *Sam.* 1. 17. *David lamented with this Lamentation over Saul, and over Jonathan his Son. Alſo he bid them teach the Children of Iſrael the uſe of the Bow.* This, ſome Interpreters underſtand only to teach the Uſe of Arms; of which at that time the Bow was one of the Principal, and became an Emblem of the whole Military Skill and Action; But it ſeems rather, according to the Judgement of other Interpreters, to be the Title of the Lamentation *David* made over *Saul and Jonathan*; as ſome of the Pſalms have Titles very peculiar, ſuited to the principal Matter, Tunes, or Inſtruments us'd in relation to them: So this Lamentation had the Name or Title of the Bow. And as a Higher Commendation of it, it is ſaid to be written in the Book of *Jaſher*, of the upright one, or uprightneſs; intimating ſome moſt Excellent Record, or Records of Greateſt Truth and Value, (Spoken of alſo *Joſh.* 11. 13.) He goes on; *The Beauty of Iſrael is fallen upon thy high places: How are the mighty fallen! Tell it not in Gath, publiſh it not in the Streets of Askelon, leſt the daughters of the Philiſtines rejoyce; leſt the daughters of the uncircumciſed triumph.* That is, If it were poſſible, I earneſtly deſire, That the Enemies of God, and of his People might have no occaſion to Rejoyce and Triumph in that ſad ſtroke on *Saul* and *Jonathan*; Eſpecially, as if the Intereſt of God and of his Kingdom ſuffer'd, and ſunk at all in it.

For were it not on this Account, it might ſeem wonderful, that God ſhould be pleaſed to ordain, that part of his Word ſhould receive this Funeral Lamentation of *Saul* and *Jonathan* into it: Eſpecially Conſidering that

Saul

Saul was a Prince Rejected of God, and that God was very Angry with, and very ſevere upon; and that He was a Great Enemy to *David*, whom God was pleaſed to place the Type of the Kingdom of Chriſt upon, and to remove it from *Saul* Himſelf.

But this was undoubtedly the Reaſon of it, Becauſe *Saul*, though in his own Perſon, he was a Prince ſo rejected of God, yet God had made him for a time, a Type, and the firſt Type of the Kingdom of Chriſt; and though he rejected him, yet he had *Anointed* him, he had given him a Kingdom, and ſet him over the people of *Iſrael*; which Kingdom was ſo Eminently a Type of the Kingdom of Chriſt; And therefore *David* the *ſweet Pſalmiſt* of *Iſrael*, and the Eſtabliſhed Type of the Kingdom of Chriſt, was employed by God, in an extraordinary way, to make this *Lamentation* over him. And of this he gives a very plain notice; when He ſaid, *The ſheild of Saul was vilely caſt away, as though he had not been Anointed with Oyl.* His being *Anointed with Oyl*, was a Type of the Great *Meſſiah*, of the Great Anointing, and on that Account *David Lamented.*

As this *Lamentation* may be therefore in General, a Foundation for a Funeral Commemoration; ſo eſpecially, and very particularly, when the Perſon Lamented, had any relation to the Kingdom of Chriſt.

Now with regard to the Providence of God upon the Nation in the Removal of the Queen ſo lately; we may ſay, that God hath been pleaſed, as it were, by an univerſal Conſent, of even the ſobereſt of the Nation, to Embalm the Memory of ſo Excellent a Princeſs; and we may ſay of Her, as *Solomon* in the *Proverbs*; *Many daughters have done vertuouſly, But Thou excelleſt them all*, Prov. 31. 29.

And as it is ſaid of *Tabitha* or *Dorcas*, in the *Acts* of the *Apoſtles*; *They brought forth the works ſhe had wrought.* Which by the Context Appear to have been prepared, as

works of Charity; So we may ſay, Many have brought forth many Eminent and Excellent Works of this Great Princeſs; They by the Gracious Providence of God towards her Memory, have been more ſpoken of, and more Commended and made known, than before; Although they were certainly and ſufficiently known to many Witneſſes of Greateſt Credit in the time of her Life, and to many who had themſelves the Experiments of the Great Tenderneſs and Compaſſionateneſs of her Spirit; and more eſpecially toward Them who ſuffered upon the Teſtimony of the Goſpel, and on the Account of Conſcience; Yet the notice taken of them ſince her Death, hath more *ſhaken* the *Houſe of Dagon* than before in her Life.

But notwithſtanding this, and much more that might be ſaid, and hath been abundantly ſpoken by thoſe who were moſt proper to ſpeak of theſe things; there is that particular Relation, Her Station and Intereſt in Government, and Her Extraordinary Introduction into it, Providence gave Her, had to the Kingdom of Chriſt: And this is that which I look upon as more cloſely, and preciſely my Duty to Conſider, and to ſpeak of to All that have a humble and deep Conſideration of the wayes of God in relation to his own Kingdom, which oftentimes are *in the dark, and his footſteps in the great waters*; and He *gives not Account of any of his matters*. If He take away even perſons that we may think of great Service, and uſe to his Kingdom; yet *who can hinder him, or ſay unto him, what doeſt thou?* If he Removes the Perſon of greateſt Honour and Dignity, of great and publick Good and of Support to the *Proteſtant Religion*, yet none can call Him to Account, but muſt lie at his Foot; yet humbly interceding, as the Prophet here does, *Oh Lord, I hear thy ſpeech, and am afraid*; And ſo to ſet our ſelves to pray, *Oh Lord, Revive thy work in the midſt of of the years*; *In the midſt of the years make known, in wrath remember mercy.*

In

In Order therefore to the more cloſe Diſcourſe to this purpoſe, I begin in the opening of the words according to the Context wherein they ſtand; This Chapter therefore follows upon two great *Viſions Habakkuk* had received from God in the two foregoing Chapters.

The firſt of the *Viſions* was the Deſolation of *Judah* and *Jeruſalem*, by that *bitter* and *haſty Nation* of the *Chaldeans*, or *Babylonians*, Chap, 1. 5. *Behold ye among the Heathen*, ſaith God, *regard, and wonder marvellouſly, for I raiſe up that bitter and haſty nation.*

The ſecond of the *Viſions* is the Judgment of God upon *Babylon*; ſet out in many ſharp and reproachful Remarks of the Divine diſpleaſure upon them, *cap.* 2.

Now upon the firſt of theſe *Viſions*, the Prophet had very ſad and Afflicting Fore-ſights. And therefore he ſaith, *Oh Lord, I heard thy Speech, and was afraid*, ver. 2. *I heard, and my belly trembled, rottenneſs entred into my bones*, *c.* 3. 16. For undoubtedly, the Spirit of God that fully underſtood its own Counſels, Taught and Inſtructed him ſo to ſpeak of that *Babylonian* Kingdom, as the *Head* of Gold, comprehending the whole *Image*, *Dan.* 2. and ſo in a more eminent manner, the *Roman Monarchy*, which is therefore ſtiled *Babylon*: And according to this the Apoſtle uſes the very words of *Habakkuk*, Acts 13. *Beware leaſt that come upon you, which is ſpoken of in the Prophets, behold ye deſpiſers and wonder, and periſh, for I work a work in your dayes, which you ſhall in no wiſe believe, though a man declare it you.*

This is plainly taken out of this firſt *Viſion* of *Habakkuk*. Now, How could that come upon them, when the *Babylonian Monarchy* had ceaſed long before? But becauſe the *Roman Empire*, was to fill up and compleat the *Babylonian Image*. And that old literal *Babylon* was moſt peculiarly a Type of *Myſtical Babylon*, the whole *Roman* Potentacy, eſpecially the *Antichriſtian*.

As therefore literal *Babylon* of old deſtroyed the City and Temple of *Jeruſalem*; ſo the *Romanes* took away by a more laſting Deſtruction their *City*, *Temple* and *Nation*. And as literal *Babylon* has a Wo pronounced upon it for *building a City with Bloud*, and giving an intoxicating *Bottle*; ſo Spiritual *Babylon* is infamous for Bloud, and its Cup of *Fornication*. Compare *Habak*. 2. and *Rev*. c. 17. c. 18.

And Further, as the *Jewiſh*, ſo the Chriſtian Gentile Church hath been, and yet continues under the ſame Tyranny Twelve Hundred Sixty Dayes of Years, almoſt now expired, yet not fully ended: But till they are ended, the Church is in a *Wilderneſs*-Condition, and the *Witneſſes in Sackcloth* have lain ſlain and dead, by reaſon of the Cruelty, and Perſecution of the Myſtical *Babylonian Antichriſtian* Powers, and the *Time*, *Times*, and *Half-Time* determined to them. Now *Habakkuk* foreſeeing in Spirit, this long Calamity of the People of God, both *Jews* and *Gentiles* under this Literal and Myſtical *Babylon*, he is deeply Affected with it, as has been declared.

Upon the ſecond *Viſion*, viz. the utter Deſtruction of the *Babylonian Image*, and the both Literal and Myſtical *Babylon*, wherewith the Viſion of the Kingdom of Chriſt is conjoyned and enterwoven, *Habakkuk* (Chap. 2. ver. 1. *&c.*) *ſtands on his watch Towre*, to wait for the Iſſue of his Interceſſion, which in his firſt *Viſion* he had made (*Chap*. 1.) againſt *Babylon*. Now in Anſwer to that Interceſſion, he is commanded to *write* a great *Viſion*, and to make it plain, that he *might run that readeth it*, and which every one ſhould *live by Faith* upon, till they ſhould ſee it fulfill'd in Glory. For though it *tarried long*, it ſhould *ſpeak* to the Full at laſt, and therefore to be *waited* for till the 1335 *Days making Bleſſed*, according to *Dan*. 12. *ult*. And what *Viſion* is that which God gives in Anſwer to *Habakkuk*'s earneſt Prayer from *Chap*. 1. 12. to the End?

It is certainly what we find in the ſecond Chapter conſiſting of theſe two Great Heads.

Firſt, Thoſe ſeveral ſo Solemn Denunciations of *Woes* and Judgments on *Babylon* in its whole *Image* and State, from Litteral *Babylon* down to its utter deſtruction in *Myſtical Babylon* through the Chapter!

Secondly, Thoſe ſo Gracious and Illuſtrious Declarations, and Aſſurances of the Kingdom of Chriſt; *Chap. 2. ver. 14. The earth ſhall be filled with the knowledge of the glory of the Lord, as the waters cover the ſea. And the Lord is in his holy temple, let all the earth keep ſilence before him*, Ver. 20. So great a Remark of the Kingdom of Chriſt, as the *knowledge of the glory of the Lord filling the earth, as the waters cover the ſea*; makes clear the main Scope of the *Viſion*; And as Great a Diſplay of the Kingdom of Chriſt is that other Branch of the Viſion; *The Lord is in his Holy Temple*, &c. Which Expreſſion hath a cloſe Alliance with that Prophetick Viſion of the Kingdom of Chriſt given to *Ezekiel* in the delineation of a *Temple*, *Throne* and *City* in his laſt Chapters, on Account of which, there is ſuch an often mention of the *Temple opened*, and of *God* and the *Lamb being* the *Temple* of, and having their Throne in the New *Jeruſalem*, in the *Revelation* c. 21. c. 22.

Now that the Lord would revive, or give Life to that his Great Work of carrying on the Kingdom of Chriſt, whenever it ſeems (eſpecially) to languiſh, or hath been under any Embarraſsment; this was the Prayer of *Habakkuk*, and ought to be of every Servant of Chriſt, who loves the Kingdom of Chriſt.

And ſo the Prophet knowing that all thoſe Great Works God hath done in the World, are preparations to, Pledges of, and are to be Compleated, and Fill'd up in the Kingdom of Chriſt, recalls, and recounts the Great Works of God, from the beginning of the World, that

that ſo he may lead to that Kingdom all along his third Chapter.

Now therefore, becauſe all the time of the *Babyloniſh Captivity*, till the Reſtoration by *Cyrus*, the Work of the Kingdom had lain, as it were, in a Swoon, this earneſt Prayer is Left on Record to the Servants of God in all Ages, to powre out their Souls to God in, on ſuch Occaſions.

We need not ſtand upon the Critical Middle of years, although the very reſtoration by *Cyrus* after that Captivity in *Babylon*, was a moſt remarkable Middle of Time, between the firſt Creation and Eternity; yet in any time, wherein God hath ſeemed to forget his Great Work for his Kingdom, or to do any thing in delay of it, we may thus Cry out to him in General, *In the midſt of the years revive thy work, in the midſt of the years make known.*

And ſo proportionably in our private Caſe, when we find any declining and going down of our Hope in the Salvation of God, in our own Souls, the Grace of Chriſt retiring from us, and his Spirit withdrawing from us: Or when in the Publick State of the Nation, the Glory of the Goſpel is under any Eclipſe, the good State of the Government of a Nation, with relation to the Kingdom of Chriſt is ſinking, or looſing any of the Pillars of it; or when any ſad Providence is upon our ſelves in particular, that looks ſad upon us, as depriving us of the Comfortable Aſpects of the Kingdom of Chriſt; we may Cry out to God for a revival, *a Remembering Mercy even in the midſt of Wrath*, a making known in the midſt of the years. And thus our late ſad Providence, which ſhews the fitneſs of the Text to this Occaſion.

Three things therefore I Propoſe in this Diſcourſe to ſpeak of.

Firſt, Of the Great and Earneſt Interceſſion of the *Prophet Habakkuk*, as it may be taken up and made uſe of by every Chriſtian in ſecret, in relation to his own Soul

Soul, and the inward State of it, or to his outward Condition, and the Providences of God towards him in that, or with reſpect to his Family, and neareſt Relations: And all theſe with a look towards, and ſubordination to the Kingdom of Chriſt. And herein I ſhall conſider all theſe more ſtrictly, when they are at any time in a plunge and ſinking of Condition, under any Eclipſe, or Cloud of Providence; Then in ſuch a ſtrait, we may go to God, crying out, *Oh Lord, Revive thy work in the midſt of the years, make known, in wrath remember mercy.*

Secondly, I will take into Conſideration the more Publick State of the Servants of God, *that keep his Commands*; of his *Witneſſes that hold the Teſtimony of Jeſus, when they are in Sackcloth, and even lying dead in any of the Streets of the Great City*; or when the *Church* is in the *Wilderneſs*, How earneſt we ſhould be with God to *Revive his work in the midſt of the years, to make known, and in Wrath to remember Mercy.*

In the Third Place, I ſhall Apply it Particularly to the late Providence of God upon the Nation, in which he ſeems (as it were) to have Reverſed a late Gracious Diſpenſation of that Providence to this Nation; to have reverſed it in ſuch a Part, in ſuch a Principal Part of it, by the Removal of the Queen.

And ſo I ſhall cloſe with Application.

1. The Firſt thing that I would Propoſe is this; There are many ſad and dark Vales of Providence, and as to the Preſence of God, in every Particular Chriſtians Soul: There are many times, when we ſeem to Languiſh in the Ways of God; when our Hearts grow very vain, very Worldly; when we are *ready* (as it were) *to Die:* The things that are in order to the *Kingdom of Chriſt*, they are *ready to die*; As we find, *Rev.* 3. Con-

 cerning

cerning the *Church of Sardis*: *Thou haſt a name that thou liveſt, and art dead. Be watchful, and ſtrengthen the things which remain, that are ready to die: for I have not found thy works filled up before God.*

O, How often do we find that our Souls are Ready to *loſe their firſt love*! that they are going backward, that they are going downward in the Wayes of God. Certainly, Every one of us has reaſon to fear, and to ſuſpect, that ſuch a Time has been upon us, or that it may come upon us.

David was very ſenſible of ſuch a State as this is; and therefore in the 119 *Pſalm*, he is continually praying, *Quicken me, O Lord, according to thy word*, ver. 25. This Prayer returns upon him, *ver.* 88. *Quicken thou me after thy loving kindneſs: So ſhall I keep the teſtimony of thy mouth.*

There are many Times, when God retires the Gracious Motions and Aſſiſtances of his Spirit. What a dreadful complaint is that, that the Servants of God make, in *Iſaiah* 63. 17. *O Lord, why haſt thou made us to Err from thy wayes, and hardened our heart from thy fear? Return for thy ſervants ſake.* How often is it, that our Souls have reaſon to Complain, that in a juſt Judgement He ſo retires from us, as to make us to *erre from his ways*, and *to harden our heart from his fear*? So, *Iſaiah* 64. 5. *Thou meeteſt him that rejoyceth, and worketh righteouſneſs; thoſe that remember thee in thy wayes.* But immediately he cryes out, *Behold thou art wroth, for we have ſinned; Yet* (ſaith he) *in thy wayes there is continuance, and we ſhall be ſaved*; Here comes in, *in the midſt of the years*, (as it were,) a *rejoycing in God*; When we are Free, and Eſtabliſhed in the wayes of God, *Thou meeteſt him that rejoyceth, and worketh righteouſneſs*; But then, on the other ſide, *Thou art wroth, for we have ſinned*: We give God occaſion to retreat the Light of his Countenance; the

Motions

Motions of his Spirit, the Comfort of his Preſence: And yet, notwithſtanding, as *Habakkuk* here ſaith, *Revive thy work in the midſt of the years, There is continuance* (ſaith he) *in thy wayes, and we ſhall be ſaved*; But then immediately he goes on again to Complain: *We are all as an unclean thing, and all our righteouſneſſes are as filthy rags, and we all do fade as a leaf, and our iniquities like the wind, have taken us away; And there is none that calleth upon thy name, that ſtirreth up himſelf, to take hold of thee.*: &c.

When therefore we find the Graces of the Spirit of God looking in us, as if they were Blaſting; like Flowers, or Bloſſoms blaſted with an Eaſt-Wind; when we find our Souls dead in the Wayes of God, and Holineſs; when we find our Iniquities, and temptations to Evil have Prevalency upon us; then, what's our Duty to do? but to caſt our ſelves down before God, and ſay unto him, *O Lord, Revive thy work in the midſt of the years; in the midſt of the years make known.*

When at any time we fall, as *David*, into Sin; that *God would reſtore the Joy of his Salvation, and eſtabliſh us with his free Spirit. That he would not caſt us away from his preſence, nor take his holy Spirit from us.*

When we find our ſelves dead in the Uſe of Ordinances, we have no way, but earneſtly thus to cry out to God. When God plunges us under fears of Eternal Wrath and Diſpleaſure, to ſay unto him, *In wrath remember mercy.* And ſo in regard of outward Providences; *when God brings us into the dark, and not into the light*; (as that Expreſſion is in the *Lamentations.*) *when he ſeems to ſhut out our prayer*: And though *we ſhout*, and *make a noiſe in Prayer*, yet that ſtill he will not hear; Then we ſhould inſiſt, *O Lord, Revive thy mercy to us in the midſt of judgement, In wrath remember mercy*; Work

a Salvation, even in our outward Condition, ſo far as is neceſſary to our Eternal Peace and Salvation.

And in all theſe things, there ought to be a peculiar Eye to the Kingdom of Chriſt; For the Kingdom of Chriſt, and our Salvation are united, and the Glory thereof ſhines out together; even as now they are *Reſerved* together *in Heaven*, till they are ſo *Revealed*; and there they are alwayes *in a Readineſs* to be *Revealed*, as the Apoſtle *Peter* Witneſſes, 1 *Pet.* 1. 5. &c.

And even ſo all outward Salvation and Deliverance are upon the Title of the Kingdom of Chriſt, Pledges of, and in Order to it; even as the Reſtoration of the State of *Judah*, and *Jeruſalem* by *Cyrus* and the Kings of *Perſia*, that was more immediately in the Eye of the Prophet *Habakkuk*, when he prayed for the *Revival of the work of God, in the midſt of the years*; and was a very Great Type of the Kingdom of Chriſt, according to the State of that time.

2. In the Second Place, Thus in regard of the Publick State of the Nation: If there be an Appearance of things, that God is taking away from us the Enjoyment of the Goſpel at any time, the Enjoyment of his Ordinances; that he is taking away the Peace, or the Freedom of the Nation; that we ſeem to be in danger of a return of Evil upon us: For ſo indeed, is the State of things: Till the Kingdom of Chriſt, we are between Light and Darkneſs: There are continual returns of Evil, as I have often Obſerved. Look over all the Hiſtories of Scripture, and the Hiſtories of Times ſince the Scripture; if there have been better Times at any time, Darkneſs and Worſer have come and followed upon them.

If you look upon this Nation; Indeed, It is very Remarkable, ſince the time of the Dawns of the Reformation upon it: You know, Firſt we had the Excellent

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Appearances of Government, in that young Prince, *Edward the Sixth* : God took him off ſuddenly, in the very riſing of his Youth : And the dark and doleſome time of the *Marian*-Dayes, of the Burning ſo many of the Servants of God, came on, and *Antichriſtianiſm* returned and came back.

Now, at ſuch a time, undoubtedly, the Servants of God were earneſt with God, that he would *Revive his work in the midſt of the years.* And ſo it came forward again, in the Reign of Queen *Elizabeth.* And we have had ſome Appearances of Hope of the glory, of a greater glory of the Goſpel, and of Chriſtianity, at ſome times; and then they have been vailed and clouded, and darkned again : I would not enter into Particulars.

But what ſhall we do at ſuch a time as this? How ſhould we cry out, O Lord, thou haſt appointed a Kingdom to thy ſelf, to thy Son : thou haſt reſolved, that the *knowledge of the Glory of the Lord ſhall cover the Earth, as the waters do the ſea*; Some things have ſeemed to move towards it, and they have gone back again, and down again; O therefore, *Revive thy work, O Lord, in the midſt of the years make known, in wrath remember mercy.*

This ought to be a Pattern to the Servants of God, in all times, when any thing that God hath done for them, hath ſeemed to go backward; that God would *revive his work in the midſt of the years*: Bleſſed be that God, that can do it; He can revive it; He can give Life, after we ſeem to be in a Swoon, and under Faintings; yet God is able to do it; And therefore, our Souls ſhould, upon this very Account, be continually powred out, upon all occaſions before him.

But then,

3. The Third thing that I propoſed And that is, To make a particular reveiw and remark upon this late Providence :

And

And that Briefly ; becauſe I would give occaſion to greater enlargedneſs and ſerioufneſs upon theſe things in the thoughts of Chriſtians; that (as I have ſaid) we may not loſe the uſe of ſo ſad a Providence, by letting it evaporate in onely an outward Formality, and Commemoration, and Commendation of the Honour of ſo great a Perſon, God hath Removed : VVe ſhould not let it go off ſo, but let it come to ſerious and deep Conſideration.

I would therefore Propoſe theſe two things.

1. Firſt, That which we may look upon, as Dark and Sad, in this Diſpenſation and Providence.

2. In the Second Place, How we may reap Benefit and Comfort, and Encouragement to beg of God, that He would *revive his work in the midſt of the years* ; that he would yet carry on his work : And though this was a ſtroke of VVrath and Diſpleaſure, yet that he would return in Mercy.

1. The firſt thing that I would lay before you, as a Sad and ſerious Conſideration, is, That when God ſees a People unreformed, when he ſees a Spirit of Profaneneſs, of Atheiſm, of VVretchedneſs, Senſeleſneſs of things, and of Ungodlineſs; He takes away thoſe Perſons, that are as the *Chariots and Horſemen* of a Nation ; as it was ſaid of *Elijah*. He removes thoſe, that are in themſelves, bleſſings to a Nation : And ſo we ſhould Conſider this late Providence, as a ſtroke upon the Irreligion, upon the Atheiſm, and upon the Prophaneneſs of the Nation : God takes away thoſe, whom he makes Defences ; whom he makes (as it were) Buttreſſes and Props of the Nation.

Thus of that excellent Prince *Joſiah*, we read : becauſe it was a very wicked State of the People at that time :

time, It was a very ſenſeleſs State: And when God gave them ſuch an Excellent Prince of ſo very great Hopes, and of ſo great Zeal for Reformation. In the 34th. Chapter of the 2d. Book of *Chronicles*, you may read all along; And in the 35th. Chapter, what an Excellent Perſon he was: Yet God took him away in great VVrath and Diſpleaſure upon the Nation, *Chap.* 35. 25. *And Jeremiah lamented for Joſiah, and all the ſinging-men, and the ſinging-women ſpake of Joſiah in their lamentations to this day, and made it an Ordinance in Iſrael: and behold, they are written in the Lamentations.*

Certainly, many Expreſſions in that book of the *Lamentations of Jeremiah*, have great reſpect to this very *Joſiah*; *Of whom we ſaid, under his ſhadow we ſhall live among the Heathen*, Lam. 4. 20. *The Crown is fallen from our head, Wo unto us that we have ſinned.* Chap. 5. 20. And why was it? becauſe *God would not turn* (as it is ſaid) *from the fierceneſs of his anger*, for all the Sins that *Iſrael* had joyned with *Manaſſeh* in; So we find it expreſly taken notice of, that God would not turn from the fierceneſs of his Anger, notwithſtanding all the Reformation *Joſiah* had made; And therefore he took away *Joſiah*. That's the Firſt Sad Conſideration that we may have upon us.

2. The Second very Sad Conſideration, is;

That when God takes away Perſons of very great Uſe; of very great Senſe of Himſelf; of very great Hopes to do good in that State and Condition, wherein he hath placed them; the Account that He is pleaſed to give of it is this; (which indeed, may look very Sad upon us, and as if God would have us underſtand VVrath and Diſpleaſure by it) *Iſa.* 57. 1, 2.

The righteous periſheth, and no man layeth it to heart; and merciful men are taken away, none conſidering that the righteous

righteous is taken away from the evil to come; *He ſhall enter into peace: they ſhall reſt in their beds, each one walking in his uprightneſs.* This is the Note I would give; When Perſons of Eminent Piety, of Eminent Mercy, and doing Good, as neceſſary to Mankind, are taken away, it is from *the Evil to come* very often; It is a Sign, that God is bringing a Storm upon a Nation, a Storm of Wrath and Diſpleaſure: When he takes away Perſons of Eminent Senſe of Himſelf, or of Good to the Nation, or that are Publick Bleſſings; when he takes them away, it is a Sign, that there is *Evil to come.*

3. The Third Conſideration is this, and Indeed, that ought to Affect us very much: For, you know, that God hath, within theſe few late years made ſo great a Change in the Government of the Nation, as tended to an Introduction to the further Glory of Chriſtianity, a greater Advancement of *Proteſtantiſm*, and the Reformation among us; And you know, how Principal a Perſon the Queen was in this very Revolution, which has been often ſpoken of, and Celebrated, as is well known among us; Now, this is a Rebuke upon the Nation, that God would be pleaſed, to take ſuch a Perſon away; that in every thing, we may ſay, According to the Opportunity, and the meaſure of Light vouchſafed to her, as *Solomon* ſpeaks of the Vertuous Woman; *She did good, and not Evil, all the dayes of her being in the Government*; And was (as I ſaid) an Eminent Perſon in that *Revolution*; which we have, both in Solemn Acknowledgement to God, and in General Diſcourſe, looked upon, as a great Mercy to this Nation.

The Happy Union of the King, and the Queen in the Government was a great Mercy to the Nation in theſe Regards;

1. That it gave ſuch a Sweetneſs, and Conciliatorineſs to

to the Government in the thoughts of All, who were not Enemies to the true Intereſts, to the Happineſs, and Proſperity of it in regard both of the Religion, and of the Freedom of the Nation. The King, and the Queen were *Lovely*, and *undivided* in their Regnancy, in ſo happy a Configuration of Graces and Vertues, as in their Union in Titles; in ſuch a ſtrict Fidelity to the Proteſtant Reformation, as in their Joynt Swaying the Scepter.

2. This Union gave Stability to the Government; In this Inſtance, as *Solomon* ſayes, *Two are better than One*, and the Union made it a *Three-fold Cord*, that is not Eaſily Broken.

3. It was a Security to it; For ſeeing, the King, and the Queen were ſo united, as that the Government ſurviv'd in each; the *Sons of Violence* had this Diſcouragement of Attempting againſt either ſingle.

4. It gave a preſence to the Government, that in the neceſſary Abſence of the King for the Defence of the Nation in the Wars Abroad, the Government was yet always preſent, and at Home, by the Queens Union in Supream Power.

Now, I ſay, When God is pleaſed to take away ſuch a Perſon, ſo Eminent in the *Revolution*; It is, as if he would put a Diſgrace, and a Diſhonour upon the *Revolution* as to us-ward. And, we have reaſon to Fear, leſt God ſhould Roll back from us, the Good that he had began to do. And, As it is ſaid, *I will Repent of the Good* (not of the Evil; though God does alſo ſay that) But *I'll Repent of the Good that I thought to do unto you.*

That therefore God ſhould bring us again into the Dark; and if there be Place, and Room for ſuch a thing, as many of the Servants of God have Apprehended, and (I believe) do Apprehend: Though (as I have ſaid) it is not according to the Apprehenſions that I have

I may Humbly Hope) had from the Word of God.

But, If there be Room for ſuch a thing, as that *ſlaying of the Witneſſes*, and as their *lying dead yet three days and an half of years*; It may ſeem to be as fair an Introductory ſtroke of God upon us for it, as may be.

Therefore, I ſay, We have Reaſon to Apprehend it, in this regard, and to humble our ſelves before God; leſt he Repent of the Good, he thought to do unto us, and will not do it for us.

I Acknowledge, It is a very dark Diſpenſation of Providence; That, if the Succeſſion of the Kingdom of Chriſt be ſo near as 97, that ſo Eminent an Inſtrument in the Hand of God within theſe Nations, ſhould ſo ſuddenly before it, be Removed.

But as I have ſaid, *His way is in the Sea, and his Paths in the Great Waters: He gives not Account of Any of his Matters.* If *He take* away ſo Great Perſons, *who can hinder him?* Who can *ſtay his hand*, or *ſay unto him, what doſt thou?* He will ſhew he needs no ones Service, ſo as to depend upon it; he can raiſe up, and fit others, as he pleaſes; and yet more abundantly provide for the Honour and Happineſs of Any, he hath uſed, with himſelf; And whereas they are Removed out of the Viſibility of ſuch Glory before the Eyes of All; even in that they ſhall not be Looſers: For when the Lord comes, all his Saints, Great and Small ſhall *come with Him* in Glory, on white Horſes, Bodies of Glory in *Fine Linnen, white and clean*, which is the Righteouſneſs of Saints. And ſo however Dark, I ſay, this Providence may Look now in relation to the Queen, becauſe we have no Views of the Glory into which ſhe is entred; yet then All this ſhall clear up, and brighten into Luſtre and Open Appearances of Glory. But now,

2. In the Second place; According to thoſe Hopes, and thoſe Earneſt Prayers, that I deſire every one of us may

may joyn, in pouring out before God; there is hope (as Scripture ſpeaks) in our *Iſrael concerning this thing*; and that God will yet go forward, and perfect the Mercy that he had intended to us.

Therefore, I ſhall give you two or three Conſolatory Conſiderations, in relation to this.

1. The Firſt is, That God hath oftentimes been pleaſed to make a Breach, when he was in the way of doing his People Good; And, as if he were Reverſing, and putting an end to his Work, and yet he hath not ſo intended: As I'll name briefly ſome Inſtances to you.

When *Joſhua* was in the Courſe of Victory, over the Kings of *Canaan*, You know, upon the Sin of *Achan*, there were very dreadful Diſcomfitures of the People of God, by thoſe whom God would Root out and Deſtroy; and yet, notwithſtanding, this did not prove an end of Gods work: But, as you find in *Hoſea* 2. 15. (a moſt comfortable place) when at any time God is pleaſed to make a ſtroke upon his People, he thus ſpeaks; *I will give her her Vineyards from thence, and the valley of Achor for a door of hope*; Which was the place where the *Children of Iſrael* were Diſcomfitted, and where God ſeemed to make a Breach upon them. *I'll give it her for a door of hope.* God turned that very *Valley of Achor* into *a door of hope.* So, when God ſeems to make an End of his Work of Grace, he may make it a *Door of Hope.*

So God made a Breach upon *Uzza*: *David* could not tell what to make of it, whether he would Eſtabliſh him, and give him the Happineſs of his Houſe; *David* was afraid of it; But yet, notwithſtanding, in a little time after this, the *Ark* was *brought down* to the *City of David.* So, I ſay, that was not an Argument that God would put an End to his Intentions of Grace toward *David* and his Family; though he made ſo Dread-

ful a Breach to ſtrike *Uzzah* immediately, in that he miſtook, and was in an Error concerning the *Ark*.

So we have the Caſe in the 2 *Sam.* 1. when God *took away Saul*, and *Jonathan his Son*; *Sauls* Kingdom was undoubtedly a Type of the Kingdom of Jeſus Chriſt, though it did not continue in *Saul*'s Perſon and Family: But immediately, you ſee; the *Houſe of David*, *David*'s Kingdom, and *Solomon*'s Kingdom roſe up. So, I ſay, it is not an Argument, when God hath an Intention of Grace, that he will not carry it on, or that he does intend to put an end to it becauſe he makes ſome breach; yet we ſhould pour out our hearts before God in all ſuch Caſes, and ſay unto him, *O Lord, in wrath remember mercy*; *O Lord, revive thy work in the midſt of the years*.

2. The Second Conſideration by way of Conſolation, is this; That God hath yet, and doth yet; and, as the Apoſtle ſaith, we ſhould truſt, and earneſtly pray, that he will yet continue the King, and make him a great Inſtrument for the Advancement of his Glory, and the good of the Nation. The Lord, yet hath left us a Nail *in his Sanctuary* (as the Expreſſion is) *a nail in his Houſe*.

God gives us yet our hopes, by ſuch a *Nail in his Houſe*, as he preſerves among us; And though we know No other *Nail*, except Chriſt alone, is faſtened in *ſo ſure a Place* but that it may be remov'd, yet we may have Hopes that God that hath been pleas'd ſo immediately to make the King his Inſtrument in reviving his Work in theſe Nations, when it ſeem'd declining ſo Faſt amidſt the years of K. *James*, will ſuſtain and ſupport him, till the very Time of the Right of that Greateſt King for entring into the Succeſſion of his Kingdom; when the *Time*, *Times*, and *Half Time* given by his Oath to *Antichriſt* ſhall be at an End, and ſuch *Time* be no more

for

for ever; as is alſo ſworn by Chriſt; which I have made out, as I doubt not to affirm, on ſuch Grounds as will not Fail, to be at the ſo near 97. from the Compare of the two Oaths, the firſt giving Times, and half, *Dan.* 12. the latter defining thoſe Times and half to be at an End, and never to be renewed, *Rev.* 10. It ſhould cauſe us yet, in relation to this, to cry out, *O Lord, revive thy work in the midſt of the years, in wrath remember mercy,* in the Preſervation of the Government to us, as there is an Eſtabliſhment of the Reformation from *Antichriſtianiſm,* and as there is an Enjoyment of the Ordinances of the Goſpel in ſo much Freedom. And then,

3. The Third thing I would mention to you, by way of Conſolation (and ſo I ſhall immediately conclude in Application) is this,

That ſurely, we cannot (I am humbly bold in the Word of God, to ſay to you) we cannot be far off; We cannot upon any Account whatever, be far off, from a far greater *Revolution* and Change that God will make, by the Succeſſion of the Kingdom of Chriſt. The very Labour in the Fire, and Weariſomneſſes for very Vanity, that we behold in All States, amidſt all Perſons, and on the account of ſo great Perſons as we now Memorialize, removed from us ſuddenly, is a certain Aſſurance, it is near, even at the very Doors. For I dare Appeal to All the World, whether though the World hath been alway full of Wars, and of Rumors of Wars; yet whether ever there were Wars of ſo little Fruit, Succeſs, or Atcheivement? Whether ever there was ſuch *Labour of Nations,* and of People in the very Fire, all conſum'd without Fruit, and for *very Vanity,* nothing come of it, as hath been of late years: And is not this God hath ſpoken, and Challeng'd the whole World upon? *Hab.* 2. 14. *Is it not* (ſaith he) *of the Lord of Hoſts,* ſo ordered, and contrived, it ſhould be thus? Becauſe the *Knowledge of*

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the Glory of the Lord; that is, in the First Appearances, and Encreaſing Glory of his Kingdom, riſing like *Ezekiel's Waters*, firſt to the Ancles, then to the Knees, and Loynes, and then like the Great Sea, covering All. This therefore, that we are ſo Apt to Complain of, ſo much Charge, and Labour, and no Effect, is a Comfortable Prognoſtick, the Kingdom of Chriſt draws near, and will by the bitterneſs of the Former State be thus welcom'd into the World.

We ſhould therefore take Comfort, in this very third of *Habakkuk*, as the Prophet goes on in his ſetting out the glorious Works of God of old: And he does it to that very purpoſe to Comfort, *Ver.* 3. *God came from Teman, and the Holy One from Mount Paran, Selah: His glory covered the Heaven, and the Earth was full of his praiſe. He ſtood and Meaſured the Earth,* (Ver. 6.) *he beheld, and drove aſunder the Nations, and the everlaſting Mountains were ſcattered, the perpetual Hills did bow.* And ſo he goes on, ſetting out the Works of God. And he Concludes, (let Appearances be never ſo Dark) (V. 17.) *Although the Figtree ſhall not bloſſom, neither ſhall fruit be in the Vines*; though things be never ſo Dark, ſaith he, *yet I'll rejoyce in the Lord, I will joy in the God of my Salvation: The Lord is my ſtrength, and he will make my feet like Hinds feet, and he will make me to walk upon mine high places.*

He Alludes to ſuch Expreſſions, as ſet out the Glory of the Kingdom of our Lord Jeſus Chriſt. And he hath left it as a Song to all Ages: *To the chief Singer on my Stringed Inſtruments.* That is, Let all the Servants of God in every Age, prepare to Sing upon theſe Grounds that I have laid, to Sing to the Praiſe and Glory of God, and to the glory of his Kingdom, even till Jeſus Chriſt our great *Beloved ſhall make haſte, and be as a Roe, and as*

a young Hart upon the Mountains of Spices; upon the glory of his own Kingdom as the *Anointed*.

Certainly, I ſay, This cannot be far off, let us compute Time how we can; there is ſuch Evidence that we muſt needs believe it. And happy will it be for any One of us, whom God continues in the preſent State in this World, to ſee but the Dawns and the beginning of that Kingdom.

O how Comfortable would it be, to Live or to Dye, as God is pleaſed to Call us to it, if we could but once ſee thoſe Dawns! If we could but hear thoſe *Loud Voices from Heaven* reſounding upon Earth; *The Kingdoms of this World are become the Kingdoms of the Lord, and of his Chriſt.*

I ſhall now ſhut up what I have ſpoken, in very brief Application.

APPLICATION.

The Firſt Application offer'd to us, is,

USE I. A Wiſe, and a Holy, and a Prudent, Chriſtian Commemoration of the Graces, and Vertues, and Excellencies that God hath given to any Perſons of our Times; And ſo Particularly to this Eminent Perſonage that God hath lately removed from us. It doth become the Serious and Holy Servants of God, and of Chriſt, to make a Wiſe, and a Prudent Commemoration.

This is warranted to us, by what I ſay we have in the 2 *Sam.* 1. *David* ſpeaks thus; *The Beauty of Iſrael is ſlain upon thy high places: How are the mighty fallen! Tell it not in Gath, publiſh it not in the Streets of* Askelon.

They

They were Cities of the *Philiſtines*, the Enemies of the People of God, the Enemies of *Iſrael*. O let there not be an occaſion for them to Triumph and Rejoyce in it!

Let God do ſomthing Graciouſly for the Nation: We ſhould earneſtly Pray, that God would do ſome Gracious thing for the Nation; That though they will be Triumphing and Rejoycing, and making great Mirth upon it; yet notwithſtanding, that God may *Laugh* at them, with a far greater Scorn, and have them in Deriſion, that are Enemies of his Goſpel, and of his Kingdom. And, If any Perſon, whom they thought, and did look upon as a Friend and Servant to the Kingdom of Chriſt, and an Enemy to their Intereſt that are of another kind, of another Region, of a Region below; that God would ſnatch their Triumph and their Singing out of their Mouth; which we ſhould earneſtly Beg and Deſire; and we ſhould beg it of God, that he would Interpoſe againſt it.

And therefore, we may make a Wiſe, and (I ſay) a Prudent Record of any Perſon of Eminency and Service: And ſo we ought to do upon this occaſion, by this Example of *David* upon *Saul* and *Jonathan*. Therefore, according to all Freedoms of Apprehenſion and Expreſſion, we may do it. As *David* ſayes, in 2 *Sam.* 1. 23. *Saul and Jonathan* they *were lovely and pleaſant in their lives, and in their death they were not divided*. *Jonathan*, undoubtedly, was an excellent Perſon every way: And *Saul*, in regard of his Government, and bearing a repreſentation of the Kingdom of Chriſt, he is thus ſpoken of, by *David*: Though otherwiſe, Scripture hath ſet very black Characters upon him.

So we may ſay, The King and the *Queen were Lovely and Pleaſant in their Lives*: And it is the great Goodneſs of God that they have been *Divided* in their Death;

And

And that God hath been pleaſed to Reſerve and Preſerve the King; and that he would ſtill Preſerve him, our Earneſt Prayer ſhould be upon it; and any thing of Mercy, that God doth to the Nation, by thoſe that he hath ſet in ſo Eminent Place and Station, and Soveraignty over it, we ſhould Adore Him in.

And, you ſee here, there may be a Covering of Imperfections. You ſee that *David* covered the great Evils that were in *Saul*. And the Spirit of God ſpeaks of it, and hath Enrolled it in the *Book* of *Jaſher*: That (I ſay) there may be a wiſe and a Prudent and a Holy Commemoration. And much more when there was ſuch an Eminency as in our Caſe; for we may ſay, So great a Perſon, ſo Exemplarily *Fearing God*, ought according to the Word of God to be praiſed; Her *Memory* to be *Bleſſed*; She ought to be had in *Perpetual Remembrance*. We may ſay of Her, *Many Daughters have done Vertuouſly, but thou excelleſt them all*; as was ſaid before.

And ſo we find God oftentimes in his Word, ſpeaks of his Servants; *Moſes* my Servant is Dead, ſaith God. That was a kind of Solemn Memorial of *Moſes*. And ſo we find of *Joſiah*, *Jeremiah ſpoke of him in his Lamentations*, to this Day, to After Times.

Now therefore, That God hath been pleaſed to take away one of the Pillars; though (as it were) the Left-Hand-Pillar onely, preſerving the Life of the King; We have Reaſon to ſpeak of it with Apprehenſions of His Goodneſs, and alſo of His Stroke; the Stroke that looked like a ſtroke of Diſpleaſure; In that Regard we ought to Conſider, as in a *Day of Adverſity*.

USE II. In the Second Place, it teaches us to make a Holy, and a Wiſe, and Spiritual Uſe of this Providence, in relation to our ſelves: 1. To Conſider the great Weakneſs, and uncertainty of our Condition here: 2. To

take out any of the Exemplars God gives us; the Exemplarit of good and gracious Perſons; and of the good we find in any of Eminency. And in that Eminent Perſon that God hath Taken and Removed from the Nation. We ought to Conſider, wherever there is any thing of Worth, and Lovelineſs, and Excellency in any of the Servants of God, and any that have been Inſtruments of Publick Good and Advantage.

USE III. In the Third Place; it Teaches us to be Apprehenſive, leſt God ſhould have ſtill in Reſerve a Scourge, and ſecret Stroke (as it were) upon the Nation. You ſee, we don't know what a Day; and much leſs what a Week, Moneth or Year may bring forth; how God may Change the Publick State of Things, within ſuch a Time. And therefore it ſhould teach us to lye Low before God; to Humble our ſelves, and earneſtly to ſeek him. And then,

USE IV. In the laſt Place; It ſhould teach us to hope in the Salvation of God, both in Relation to Publick and Private; and in relation to the Glory and Kingdom of our Lord Jeſus Chriſt, earneſtly to pour out our Hearts in Prayer and Supplication to Him; that he would be pleaſed to manifeſt himſelf in great Power and Glory, for the Glory of his Kingdom eſpecially, and for the Glory of the Goſpel; for the Glory of the particular Nation and Community that we are of: And alſo for great Grace, and Infinite Mercy every one particularly to our Selves, to Cry out, *O Lord, Revive thy work in the midſt of the years; in the midſt of the years make known; in wrath remember mercy. For we have heard thy ſpeech, and are afraid: O Lord, revive thy work in the midſt of the years,* &c.

And

And therefore, by way of Supplication, and lifting up our Hearts; Let us ſet before us that 64 of *Iſaiah*, *O that thou wouldeſt rent the heavens! that thou wouldeſt come down; that the mountains might flow down at thy preſence.* That there might be ſuch great works of God; *As when the melting fire burneth, the fire cauſeth the waters to boyl: to make thy Name known to thine Adverſaries; that the Nations might tremble at thy preſence. To make known the wrath of God to his Enemies; and by terrible things that we looked not for, that he would be pleaſed to ſhew himſelf to us in Salvation.*

A HYMN.

1.

O Lord, in ſunder Heavens part,
Them open, Lord, to thee:
That coming Down in Grace to us;
Thy Glory We may ſee.

2.

O let the World thy Power Know!
The Nations All, perceive,
How great a God our Lord is, when
His Kingdom He'll Receive.

3.

Let Mountains all Diſtill and Melt,
At thy Great Preſence near;

But

But let our Hearts, much more thy Grace
Feel them Aright to Steer.

4.

Such Efficacies Let us feel,
In Anſwer when we Pray ;
So far ſurmounting all our Thoughts,
In their moſt free Diſplay.

5.

That in a Holy Wonder We
May Fear, and Praiſe, and Joy
In thy Great Righteouſneſs, and Live,
When Our Sins thoul't Deſtroy.

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